The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 1, Vol. ii.] BELFAST, JANUARY 14th, 1882, [For Gratuitous Circulation

ON Thursday evening, 5th inst, the Annual Soiree and distribution of prizes took place at Hopeton Street School. At seven o'clock an excellent tea was provided, and, as usual, was thoroughly enjoyed by the children. On the motion of Mr. William C. Dobbin, seconded by Mr. Andrew M'Mechan, the Chair was taken at eight o'clock by Thomas M'Clelland, Esq., J.P. The Chairman having made a few remarks, a hymn was sung, after which Mr. James M. Darbishire (in the unavoidable absence of Rev. J. C. Street) was called upon to distribute the prizes; and, before doing so, delivered an address to the children, urging them to still further efforts to increase the efficiency of the school by regular and punctual attendance and good conduct. Mr. Darbishire then handed the premiums, which consisted of a number of handsome and useful books, to those boys and girls who were distinguished during the year for diligence and good attendance; at the same time addressing to the young people, in his usual happy manner, many words of praise and encouragement. Rev. J. J. Wright afterwards addressed the children, and Mr. Alexander Robb also said a few words. The Christmas tree was then lighted up, and shortly afterwards the numerous articles with which the tree was profusely and handsomely decorated were distributed amongst the children, who seemed to appreciate them highly. About 85 children were present, and a number of friends attended and kindly assisted in the arrangements. A most successful and harmonious meeting was brought to a close shortly before ten o'clock, by singing a hymn, and pronouncing the Benediction.

The Committee of the Unitarian Society would feel greatly obliged if the various collectors would gather in the subscriptions now as speedily as possible. The funds are greatly needed.

The usual New-Year's-Eve Festival for the children of Second Rosemary Street Schools was held in the School Rooms and Lecture Hall, which were gaily and seasonably decorated for the occasion. There was a larger gathering of children than on any previous year. After a bountiful tea had been enjoyed, Mr. E. A. Fuhr congratulated the scholars and friends who were present on the prosperity and satisfactory condition of the Schools, and said the only drawback during the year had been the absence, through illness, of their beloved Pastor, whom they were all delighted to see present with them that evening, and whose health they hoped would soon be fully restored.

The New-Year's Gifts were then distributed to the delighted children by Mr. Fuhr, assisted by Miss G. H. Coe and Miss Ritchie.

For upwards of an hour the children were entertained by Mr. M'Calmont and Mr. Courtenay with a charming set of pictures, with Lime-light illustration. These gentlemen were heartily cheered at the close of the display.

Then came the stripping of the wonderful Christmas Tree, which never before contained so many and such various fruits. There were little presents, not only for the scholars, but for all who were at the Festival. The delight grew as the evening advanced.

A time for pleasant romping came. There was a wonderful bran-tub into which all the children dipped, and brought out some little present. This amusement was provided by Miss Coe.

Cheers for the Teachers, for Mr. Fuhr, and for the Minister followed, and the happy proceedings were concluded by a brief address from Mr. Street. The merry assembly dispersed with mutual good wishes for the New Year.

On Sunday, January 1st, the usual Sermon for the Young was delivered in Second Rosemary Street Church, by the Rev. J. C. Street. There was a large attendance of children as well as of the Congregation. The Mayor of Belfast, Sir E. P. Cowan, as well as Lady Cowan, occupied their own pew. This being the first Sunday of the New Year, and the day when the Mayor commenced the second year of his Mayoralty, it was all the more satisfactory that he should be in his own place of worship. Some beautiful hymns were sung; lessons were read from various sources; and the sermon on "Onward-

ness and Upwardness," kept the attention of all from the beginning to the close. An excellent collection was made on behalf of the Sunday School.

We notice with pleasure that it has been decided to hold a Conference of Ministers and Laymen, for Religious Fellowship, at Liverpool, on Tuesday, Wednesday, and Thursday, the 18th, 19th and 20th of April, 1882. To this Conference the ministers, members, and friends of all Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or kindred congregations, are invited as delegates or individuals.

A Sermon will be preached by the REV. C. BEARD, B.A.

Papers will be read by MR. HERBERT NEW, REV. H. W. CROSSKEY, F.G.S., REV. R. A. ARMSTRONG, B.A., MR. R. BARTRAM, PROFESSOR J. E. CARPENTER, M.A., and MR. HARRY RAWSON, and discussion will be invited on all.

The following gentlemen have been appointed General Secretaries to the Conference :—

H. W. CROSSKEY, 28 George's Road, Birmingham.

S. A. STEINTHAL, Nelson Street, Manchester.

HARRY RAWSON, Ellesmere Park, Eccles, Manchester.

A. W. WORTHINGTON, Old Swinford, Stourbridge.

We hail this proposed Conference with great satisfaction, and trust it will be cordially supported in this country, as well as throughout Great Britain.

At the usual weekly meeting of the Rosemary Street Mutual Improvement Association, held on Monday evening, the 28th November, in the Reading Room, the Rev. J. J. Wright delivered an instructive Lecture, entitled "Asking Questions." The lecturer, in an able manner, clearly showed that we may gain a great deal of useful information by asking questions, and gave illustrations of how it is possible to do so, without being considered inquisitive. At the conclusion a hearty vote of thanks to Mr. Wright was passed by acclamation.

On Monday evening, December 5th, an interesting Paper was read by Mr. W. C. Dobbin, on "The People we Meet," describing the chief characteristics of people to be met with in every day life. A discussion on the Essay followed.

On Monday evening, December 12th, a varied programme of Music and Readings was very creditably rendered by the Members, and much appreciated by those present.

On Monday evening, December 19th, Mr. Vinycomb read an exhaustive and able Paper, on "The Symbolism of Colour." A lively discussion on the Essay followed, in which Dr. James Moore, Messrs. Roche, Fisher, and the President took part.

The Meetings were resumed on January 9th, with a Soiree and Welcome to the President, (Rev. J. C. Street), of which we shall give an account in our next number.

ON the first Monday night in the New Year a very happy evening was spent at Mountpottinger Church. There was a splendid Christmas Tree loaded with Presents, especially for the Children, from their Teachers and friends in the Church. Most of the presents from the Teachers, except those to the little ones, were in the shape of well-chosen books. During the evening sixteen of the children—eight boys and eight girls,—the girls holding banners bearing beautiful Crosses : the boys holding New Testaments,—sang, with capital effect, the well-known hymn "The Sunday-School Army." At a later part of the evening the boys and girls played another little piece, called "Rosie ; or, How to bring up the Orphan." This piece was a great surprise and delight to all present, both from the character of the piece and the cleverness with which it was done. The point of the piece is that Frank Feeling has, in pity, taken a little orphan (which a doll in a cradle represents) to bring it up. He wants advice about how to bring Rosie up ; and the various kinds of advice, instructive and amusing, which he gets may be hinted at by the names of the characters who come to visit him, viz : Jean Justice, Harriet Hardwater, Giles Jelly, Loftus Logic, Rachel Rhymer, Funny Boy, Tibbie Tract, Sam Spirity, Grizzel Ghostly, Dan Delight, Fairy Goodspell, and Santa Claus. The piece is written by our friend the Rev. Alexander Webster, of South St. Mungo Street, Glasgow, editor of "Spring Sunbeams." We were fortunate enough to get it from him in manuscript, and although originally written for his own school in Scotland, a little alteration soon adapts it to any audience. Everybody of the large attendance we had seemed highly delighted. With the singing of "The Great By-and-By," the meeting broke up

about ten o'clock, the children carrying home their presents, and the older folk carrying away fresh joy in their hearts.

AT our Society's last Conference of Sunday School Teachers, Elder Scholars, and Friends interested in the moral and spiritual walfare of the young, which was held at Hopeton Street, the Rev. J. A. Kelly, of Rademon, read a very useful Paper on "Our Duty to our Young People." Thomas M'Clelland, Esq., J.P., occupied the chair. Notwithstanding the fearful state of the weather the attendance was considered encouraging. One important feature of the Conference was the effort made to make it into a real conference,—a *conferring* together somewhat as friends would do in their own sitting room. It was felt that much greater good would come out of such a method than comes of set speeches, mere discussion, taken part in only by the cool or clever few. Together with the chairman, Miss Jane Bruce, and others, took up the conversation, and some bits of various experience, and various needs were given expression to. The next Conference is to be held in Rosemary Street.

ON the first Sunday morning of the Year, the Rev. J. J. Wright preached at Mountpottinger, on "The Roll-Call at the Close of the Year," mentioning among the prominent ones whose names had been struck from the list of the living: Carlyle, Alexander II., Lord Beaconsfield, Sir Josiah Mason, Dean Stanley, Sir Charles Reed, President Garfield. The service was well attended. The evening lectures still bring strangers interested in such subjects as "The Incarnation, from a Unitarian Christian point of view," and "The Bible Controversy between Robertson Smith and Dr. Watts, of Belfast.

BOOK NOTICE.

The Christian Religion, an Enquiry:
BY COL. ROBERT G. INGERSOLL.

The unreasoning vituperation with which some self-styled "Christian Unitarians" in these countries assailed the reprint of Col. Ingersoll's oration—"What must I do to be saved?" in the Leek bijou series, has naturally directed an increasing amount of public attention to his other works. We have now before us in the same cheap, portable edition, "The Christian Religion," reprinted from the *North American Review* of August, 1881, which exhibits the Colonel in a graver mood than before, and will probably better satisfy on that account, not a few who shuddered over the riotous humour, so characteristic a feature of Ingersoll's speeches. This pamphlet deserves, as we do not doubt it will receive, the serious attention of all those into whose hands it may fall, who claim an unfettered right to think and judge for themselves.

It must be granted that it is scarcely accurate to describe this pamphlet as "An Enquiry." Colonel Ingersoll is an orator of great power, humour, and pathos; but he has too manifestly outgrown the Enquirer's frame of mind; he is quite positive that he is right, and that his opponents are wrong; he sharply affirms or denies—he does not, strictly speaking, enquire; yet such is the contagion of conviction that honest doubters give welcome to his strong, clear assertions more readily than they would to a hesitating or more judicial view of the subject

"The Christian Religion," notwithstanding the description given in the title page, and occasional citations from other books, is really an oration, very quiet, it is true, for so fervid an orator, for its method is declamatory, *not* argumentative.

Unitarians will scarcely agree with the Colonel's description of the Christian religion. It is the Protestant Evangelical, or Calvinistic form of it, no doubt, and upon taking it for granted that the surrenders, corruptions, and accretions of historical Christianity are to-day essential parts or remainders of a homogeneous faith it amply justifies his sweeping condemnation. That this is scarcely a fair statement of the case, however, need not be pointed out; but we are content to let the Colonel have his way. He says—

"Among the Evangelical churches there is a substantial agreement upon what they consider the fundamental truths of the *Gospel*. These fundamental truths, as I understand them, are: That there is a personal God, the creator of the material universe; that he made man of the dust, and woman from part of the man; that the man and woman were tempted by the *devil*; that they were turned out of the garden of Eden; that about fifteen hundred years afterward, *God's* patience having been exhausted by the wickedness of mankind, he drowned his children with the exception of eight persons; that afterward he selected from their descendants *Abraham*, and through him the *Jewish* people; that he gave laws to these people, and tried to govern them in all things; that he made known his will in many ways; that he wrought a vast number of miracles; that he inspired men to write the *Bible*; that in the fulness of time, it having been found impossible to reform man, this *God* came upon earth as a child, born of the Virgin Mary; that he

lived in *Palestine*; that he preached for about three years, going from place to place, occasionally raising the dead, curing the blind and the halt; that he was crucified—for the crime of blasphemy, as the *Jews* supposed, but that, as a matter of fact, he was offered as a sacrifice for the sins of all who might have faith in him; that he was raised from the dead and ascended into heaven where he now is, making intercession for his followers; that he will forgive the sins of all who believe on him, and that those who do not believe will be consigned to the dungeons of eternal pain. These —it may be with the addition of the sacraments of *Baptism* and the *Last Supper*—constitute what is generally known as the *Christian* religion."

It is a sad fact, that believers in the Divine inspiration of the Bible, have been at no loss to find justification for some of the foulest wrongs inflicted by man upon humanity. Wars of conquest, slavery, polygamy, massacre—these and worse deeds find full sanction in its pages.

The only evidence we have, or can have, that a nation has ceased to be savage, is the fact that it has abandoned these doctrines. To every one, except the Theologian, it is perfectly easy to account for the mistakes, atrocities, and crimes of the past, by saying that civilization is a slow and painful growth; that the moral perceptions are cultivated through ages of tyranny, of want, of crime, and of heroism; that it requires centuries for man to put out the eyes of self, and hold in lofty and in equal poise the scales of justice; that conscience is born of suffering; that mercy is the child of the imagination—of the power to put oneself in the sufferer's place—and that man advances only as he becomes acquainted with his surroundings, with the mutual obligations of life, and learns to take advantage of the forces of nature.

But the believer in the inspiration of the *Bible* is compelled to declare that there was a time when slavery was right—when men could buy, and women could sell, their babes. He is compelled to insist that there was a time when tyranny was the highest form of virtue; when wars of extermination were waged with the sword of mercy; when religious toleration was a crime, and when death was a just penalty for having expressed an honest thought.

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We find that other nations beside the *Jews* had similar laws and ideas; that they believed in and practised slavery and polygamy, murdered women and children, and exterminated their neighbours to the extent of their power. It is not claimed that they received a revelation. It is admitted that they had no knowledge of the true *God*; and yet, by a strange coincidence, they practised the same crimes, of their own motion, that the *Jews* did by command of *Jehovah*. From this it would seem that man can do wrong without a special revelation.

According to the prevailing *Christian* belief, the *Christian* religion rests upon the doctrine of the *Atonement*. If this doctrine is without foundation, if it is repugnant to justice and mercy, that fabric falls. We are told that the first man committed a crime for which all his posterity are responsible, in other words, that we are accountable, and can be justly punished for a sin we never in fact committed. This absurdity was the father of another, namely, that a man can be rewarded for a good action done by another. *God*, according to the modern Theologians, made a law, with the penalty of eternal death for its infraction. All men, they say, have broken that law. In the economy of heaven, this law had to be vindicated. This could be done by damning the whole of the human race. Through what is known as the *Atonement*, the salvation of a few was made possible. They insist that the law—whatever that is—demanded the extreme penalty, that justice called for its victims, and that even mercy ceased to plead. Under these circumstances *God*, by allowing the innocent to suffer, satisfactorily settled with the law, and allowed a few of the guilty to escape. The law was satisfied with this arrangement. To carry out this scheme, *God* was born as a babe into this world. "He grew in stature and increased in knowledge." At the age of thirty-three, after having lived a life filled with kindness, charity, and nobility, after having practised every virtue, he was sacrificed as an atonement for man. It is claimed that he actually took our place, and bore our sins and our guilt; that in this way the justice of *God* was satisfied, and that the blood of *Christ* was an atonement, an expiation for the sins of all who might believe on him.

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The Church says that the sinner is in debt to *God*, and that the obligation is discharged by the *Saviour*. The best that can possibly be said of such a transaction is, that the debt is transferred, not paid. The truth is, that a sinner is in debt to the person he has injured. If a man injures his neighbour, it is not enough for him to get the forgiveness of God, but he must have the forgiveness of his neighbour. If a man puts his hand in the fire and *God* forgives him, his hand will smart exactly the same. You must, after all, reap what you sow. No god can give you wheat when you sow tares, and no devil can give you tares when you sow wheat.

There are in nature neither rewards nor punishments—there are consequences. The life of Christ is worth its example, its moral force, its heroism of benevolence.

To make innocence suffer is the greatest sin; how then is it possible to make the suffering of the innocent a justification for the criminal? Why should a man be willing to let the innocent suffer for him? Does not the willingness show that he is utterly unworthy of the sacrifice? Certainly no man would be fit for heaven who would consent that an innocent person should suffer for his sin. What would we think of a man who would allow another to die for a crime that he himself had committed? What would we think of a law that allowed the innocent to take the place of the guilty? Is it possible to vindicate a just law by inflicting punishment on the innocent? Would that not be a second violation instead of a vindication?

In countless ways the *Christian* world has endeavoured for nearly two thousand years, to explain *the Atonement*, and every effort has ended in an admission that it cannot be understood, and a declaration that it must be believed. Is it not immoral to teach that man can sin, that he can harden his heart and pollute his soul, and that, by repenting and believing something that he does not comprehend he can avoid the consequences of his crimes? Has the promise and the hope of forgiveness ever prevented the commission of sin? Should men be taught that sin gives happiness here; that they ought to bear the evils of a virtuous life in this world for the sake of joy in the next; that they can repent between the last sin and the last breath; that after repentance every stain of the soul is washed away by the innocent blood of another; that the serpent of regret will not hiss in the ear of memory; that the saved will not even pity the victims of their own crimes; that the goodness of another can be transferred to them; and that sins forgiven cease to affect the unhappy wretches sinned against?

Another objection is that a certain belief is necessary to save the soul. It is often asserted that to believe is the only safe way. If you wish to be safe be honest. Nothing can be safer than that. No matter what his belief may be, no man, even in the hour of death, can regret having been honest. It never can be necessary to throw away your reason to save your soul. A soul without reason is scarcely worth saving.

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"The *Church* must cease to insist that the passages upholding the institutions of savage men were inspired of *God*. The dogma of the *Atonement* must be aban-

doned. Good deeds must take the place of faith. The savagery of eternal punishment must be renounced. Credulity is not a virtue, and investigation is not a crime. Miracles are the children of mendacity. Nothing can be more wonderful than the majestic, unbroken, sublime, and eternal procession of causes and effects.

Reason must be the final arbiter, "Inspired" books attested by miracles cannot stand against a demonstrated fact. A religion that does not command the respect of the greatest minds will in a little while excite the mockery of all. Every civilized man believes in the liberty of thought. Is is possible that *God* is intolerant? Is an act infamous in man one of the virtues of the *Deity?* Could there be progress in heaven without intellectual liberty? Is the freedom of the future to exist only in perdition? Is it not, after all, barely possible that a man acting like *Christ* can be saved? Is a man to be eternally rewarded for believing according to evidence, without evidence, or against evidence? Are we to be saved because we are good, or because another was virtuous? Is credulity to be winged and crowned, while honest doubt is chained and damned?

Do not misunderstand me. My position is that the cruel passages in the *Old Testament* are not inspired; that slavery, polygamy, wars of extermination, and religious persecution, always have been, are, and forever will be, abhorred and cursed by the honest, the virtuous, and the loving; that the innocent cannot justly suffer for the guilty, and that vicarious vice and vicarious punishment are equally absurd; that eternal punishment is eternal revenge; that only the natural can happen; that miracles prove the dishonesty of the few and the credulity of the many; and that according to *Matthew*, *Mark*, and *Luke*, Salvation does not depend upon belief, nor the *Atonement*, nor a second birth, but that these gospels are in exact harmony with the declaration of the great *Persian*: "Taking the first footstep with the good thought, the second with the good word, and the third with the good deed, I entered paradise."

The dogmas of the past no longer reach the level of the highest thought, nor satisfy the hunger of the heart. While dusty faiths, embalmed and sepulchred in ancient texts, remain the same, the sympathies of men enlarge; the brain no longer kills its young; the happy lips give liberty to honest thoughts; the mental firmament expands and lifts; the broken clouds drift by; the hideous dreams, the foul misshapen children of the monstrous night, dissolve and fade."

The book, small as it is, is studded with gems of thought happily expressed. We are tempted to quote some more of them, but what we have given will show that Colonel Ingersoll deserves a hearing from open-minded members of all the Churches.

The pamphlet may be had at the Depository for 3d.

SELECTIONS.

ONE night Gabriel from his seat in paradise heard the voice of God sweetly responding to a human heart. The angel said, 'Surely this must be an eminent servant of the Most High, whose spirit is dead to lust and lives on high.' The angel hastened over land and sea to find this man, but could not find him in the earth or heavens. At last he exclaimed, 'O Lord! show me the way to this object of Thy love.' God answered, 'Turn thy steps to yon village, and in that pagoda thou shall behold him!' The angel sped to the pagoda, and therein found a solitary man kneeling before an idol. Returning, he cried, "O master of the world! hast thou looked with love on a man who invokes an idol in a pagoda? God said, 'I consider not the error of ignorance: this heart, amid its darkness, hath the highest place.'—ATTAR (Persian).

THRICE blessed is the man, with whom
The gracious prodigality of nature,
The balm, the bliss, the beauty, and the bloom,
The bounteous providence in ev'ry feature,
Recall the good Creator to his creature,
Making all earth a fane, all heav'n its dome!
To his tuned spirit the wild heather bells
Ring Sabbath knells;
The jubilate of the soaring lark
Is chant of clerk;
For choir, the thrush and the gregarious linnet;
The sod's a cushion for his pious want;
And consecrated by the heav'n within it
The sky-blue pool, a font.
Each cloud-capp'd mountain is a holy altar;
An organ breathes in every grove;
And the full heart's a Psalter,
Rich in deep hymns of gratitude and love!—

HOOD (Ode to Rae Wilson).

All have a quarter of the heavens to which they turn them; but whatever ye be, hasten emulously after good: God will one day bring you all together.

Mohammed is no more than an apostle; other apostles have already passed away before him. If he die, therefore, or be slain, will ye turn back? But he that turneth back shall not injure God at all.

God loveth those who endure with steadfastness.

And say not of those who are slain on God's path that they are dead. Nay, they are living!

Say the Christians and Jews, Sons are we of God, and his Beloved! Nay, we are but a part of the men whom he hath made.

O ye who believe, worship God! Desire union with him. Contend earnestly on his path, that you may attain to happiness.—THE KORAN (Arabic).

THE Christian Religion concentrates the truth diffused through the universe, and pours it upon the mind with solar lustre. Still more it heals our blindness by exposing the passions and sins which veil the mind against the light of the Spirit, and furnishing the means to remove the films which gather over the inward eye, and prevent us from seeing the revelations of Nature. We cannot find language to express the worth of the illumination thus given through Jesus Christ. But we shall err greatly if we imagine that his Gospel is the only light, that every ray comes to us from a single Book, that no splendours issue from God's Works and Providence, hat we have no teacher in religion but the few pages bound up in our Bibles.

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BOOKS.

SCOTCH SERMONS. MacMillan & Co. Published at 11/6. To be had at the Depository, 33 Donegall Street, for 8/-

THE STORY OF RELIGION IN ENGLAND. By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.

TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

THE LIFE AND TEACHINGS OF THEODORE PARKER. By P. Dean. To be had at Depository for 2/-

STORIES FROM THE LIPS OF THE TEACHER. By O. B. Frothingham. To be had at Depository for 1/6.

YOUNG DAYS. One penny monthly. Last year's volume for 1/2.

(The above were noticed in Number 1 of "The Chronicle and Index.")

THE BIBLE OF TO-DAY. By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.

THE LIGHT OF ASIA or the GREAT RENUNCIATION. By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-

DISCOURSE ON MATTERS PERTAINING TO RELIGION. By Theodore Parker. It may be had at the Depository for 1/6.

(The above were noticed in No. 2 of "The Chronicle and Index.")

TEN SERMONS OF RELIGION AND PRAYERS. By Theodore Parker. To be had at the Depository, for 2/-.

STORIES FROM THE BOOK OF GENESIS. By Richard Bartram. It may be had at the Depository for 10d.

SPRING SUNBEAMS.—Second Edition, 1d.

PHILOCRISTUS. Published at 12/-. May be had at the Depository for 9/-

(The above were noticed in No. 3 of "The Chronicle and Index.")

THE LIFE OF JESUS. For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.

THE FAITH OF REASON. By. J. W; Chadwick. Sold at 33 Donegall Street, Depository, for 4/2.

WHAT MUST I DO TO BE SAVED? By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.

TRANSYLVANIAN RECOLLECTIONS. By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.

(The above were noticed in No. 4 of "The Chronicle and Index.")

RABBI JESHUA: An Eastern Story. London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.

WHAT MUST I DO TO BE SAVED? By Colonel Robert Ingersoll. Third Edition. price 3d.

(The above were noticed in No. 6 of "The Chronicle and Index.")

LOSS AND GAIN IN RECENT THEOLOGY. By Dr. James Martineau. This book may be had at the Depository for 10d.

POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY. Copies at 1/- each. May be ordered at the Depository.

BELIEF IN GOD: AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS. By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.

THE SUNDAY SCHOOL HYMN BOOK. Third (Revised) edition. London: Sunday School Association. May be had at Depository for 6d.

(The above were noticed in No. 8 of "The Chronicle and Index.")

LATTER-DAY TEACHERS. Six Lectures by Richard Acland Armstrong, B.A. London: Kegan Paul and Co. May be had at the Depository for 2/2; by post 2/4½.

(This book was noticed in No. 9 of "The Chronicle and Index.")

WHY I BECAME A UNITARIAN. By R. Rodolph Suffield, (Third Thousand). May be had at the Depository for 2d. (This pamphlet was noticed in No. 10 of "The Chronicle and Index.")

THE RELIGION OF HUMANITY. By O. B. Frothingham. Third Edition. New York. May be had at the Depository for 6/6.

JESUS OF NAZARETH AND HIS CONTEMPORARIES. May be had at the Depository for 10d.

THE LEGEND OF THOMAS DIDYMUS. By James Freeman Clarke, Boston, U.S. May be had at the Depository for 5/6. (These books were noticed in No. 11 of "The Chronicle and Index.")

Any book or Periodical may be obtained at the Depository, 33 Donegall Street.

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ROSEMARY STREET MUTUAL IMPROVEMENT ASSOCIATION

TENTH SESSION, 1881-82.

The Committee have much pleasure in announcing the following Programme until the end of the Session:—

1882.
Jany. 9—Soiree and Welcome to the President
,, 16—Paper, "Hamburg in Summer & Winter," Mr. H. Aston
,, 23—Paper, "The Irish Agitation, from an English point of view," - - - - - Mr. A. J. Liversedge.
,, 30—Lecture, "Other inhabited Worlds," - Mr. R. Hooke.
Feby. 6—Paper, "Oratory and Orators," - Mr. Murray Blair.
,, 13—Music and Readings.
,, 20—Paper, "Pseudo Republicanism," Mr F. D. F. O'Connor.
,, 27—Lecture, "Seneca," - - - - Rev. J. A. Kelly.
March 6—Paper, "The Present Age,"- - - Mr. Wm. Beck.
,, 13—Concert.
,, 20—Discussion, "Should the House of Lords be abolished?"
,, 27—Lecture, "Protection and Free Trade," Mr. M. Vietel.
April 3—Paper, "Funeral Customs & Reform," Mr. D. H. Brown.
,, 10—Easter Monday—no meeting.
,, 17—Miscellaneous Original Compositions
May 1—Soiree and Annual Business Meeting.

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WILLIAM R. STITT, FRANCIS E. DALE } *Hon Secs.*

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